242 When a field is wearing out, the corn growing shorter and bearing fewer ears to the stalk,(1) the woman makes a final planting of corn,
244 sticking cuttings of manioc between the rows. Most of these cuttings take root and grow. It takes two or three years for the tubers of this plant to mature in an old field, but in some parts of the country where manioc is set in new land it matures within a year. The leaves of the plant are used as a vegetable with corn-meal, and manioc meal is used as a basic substitute when corn is short.

The onaka or river-garden

241 In August a woman plants her onaka, near a stream in the alluvial soil, or in some river bed. Here she plants corn which will be ready for eating during the January period of food shortage, as well as cabbage and other vegetables.

Organisation of labour

[462] Formerly men did the heavier work of clearing new fields, although, as has been noted above, since the introduction of wage labour much of the work is left to the women. Men may also have their own fields, the produce of which is sold to provide ready cash to clothe the family, pay taxes etc. The women's fields are intended to feed the family. Children help their parents in the fields, but also have their own plots. Gardens are made by each household, i.e. by each wife where there are a number of wives. Neighbours often co-operate during the harvesting
[476] period, after which beer is supplied by the owner of the field which has been harvested.(2)

HUNTING(3)

796 Most men and boys hunt, and women and children may help in burning
224 the grass and driving the game during the annual communal fire-hunts.
[463] But the professional hunter or ukongo is a recognised specialist, qualified by specific training and dependent on his knowledge of hunting magic
[868] and ritual for his success. A boy becomes a ukongo by an apprenticeship of about two years to an older hunter. This period culminates in a ceremony of inauguration, which may be attended by all the villagers but at which only the professional hunters dance. Several ukongo provide game, which is cooked for the feast; the dancing commences but the novice remains still and silent until he feels the "spirit of the head"; he then rises and distributes game to the villagers. Blood from the animals killed is sprinkled over his weapons, which have been made by the ukongo who has trained him. From now on his daily life is subject to certain ritual prohibitions: he must not sleep with his wife on the night before going on a hunt, special food and cooking-pots must be used for him, etc.

600 A professional hunter usually works alone, using bows and arrows,

(1) There is no information concerning the length of the farming-cycle.
(2) Childs, personal communication.
(3) See Hambly, *Bantu Studies*, 1934, and Ovimbundu, 1934, pp.140-5; Cashman, 1944, pp.113-20.